

## Moral Education Perspectives of Muhammad Quraish Shihab (Review of the Book Lost to Us: Morals)

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### ABSTRACT

*Muhammad Quraish Shihab is a contemporary scholar in Indonesia. This study discusses the moral education perspective of Muhammad Quraish Shihab. This research aims: To find out Muhammad Quraish Shihab's thoughts about morals to oneself, morals to parents and morals to teachers so that the results can be a reference so that they can be applied in everyday life.*

*This type of research is book study research (library research). The data is obtained from primary data sources, namely books that are lost to us: akhlak, Birrul Walidain and Tafsir Al-Misbah and secondary data other books / journals relevant to this study. The data analysis used is a descriptive method of analysis. Then, use the content analysis method. The results of the author's analysis in the study are: the morals of Muhammad Quraish Shihab are steady ethics in the soul that make enthusiasm done by repeated practice. Then Muhammad Quraish Shihab conveyed tips for self-cultivation by instilling moral values, namely: sincerity, mercy, patience, ash-Shidq, trust, loyalty, strength, chest spaciousness, tolerance, nobility / self-respect, discipline, simple life, Al-haya / shame, and Tabayyun / Check and Recheck*

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## 1. INTRODUCTION

The problem of moral decline in modern times, especially in the world of education. Education is a place of learning as a bridge for someone to know everything about what is

haq and which is bathil. Education is a conscious effort taken by a person to obtain their own goals. The main focus in Islamic Education is to form people with noble morals (Puniman & Kadarisman, 2018).

Along with the progress of the times and technology, it is no longer strange when in *News* Published in social media such as newspapers, magazines or news on social media almost every day there are always events that make sad if you pay more attention. For example, such as: the case of oklin who posted indecent videos on social media and other elements, then the case of a child kicking his mother's head because of emotion because he was not given pocket money. Furthermore, the case of elementary school students in Surabaya who fought teachers for being reprimanded for smoking. The teacher advised the student, but the student even made harsh words in a high tone (Prastyo, 2019).

This incident is part of the current moral crisis that there should be improvement. Because education is the means to make a change. With moral education, it can tear down the pile of ignorance and is a way for someone to have civilization. Education is very influential in the field of moral improvement, with education a person will change for the better, smarter and more faithful in accordance with their respective goals. Allah Almighty. sent the Holy Prophet Muhammad (peace be upon him) as a messenger on moral matters. The Holy Prophet(sa) said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*It means: "Verily I am sent by Allah Almighty. to perfect morals".* (H.R.al-Bukhari, al-Hakim and al-Baihaqi).(Hamka, 2017)

The Holy Prophet (peace be upon him) said:

الْبِرُّ حُسْنُ الْخُلُقِ

*Meaning: Virtue is noble ethics.* (H.R Muslim).

So, it is not wrong if Islam is said to be noble ethics. In essence, morality is a behavior or behavior that is carried out repeatedly (Shihab, 2016). So special is a moral and a quality of oneself. It is appropriate and appropriate to be an reflection that man should

build up his own morals as much as possible to achieve human perfection as a creature as demanded by the message brought by the Holy Prophetsa. In several writings of Muhammad Quraish Shihab has written a discussion about morals, one of which is in his book *"What We Are Missing: Morals"*.

Muhammad Quraish Shihab in his book *"What We Lost: Morals"* writes that: First, morals are the ethics or psychological behavior of a person after repeated practice and by getting used to doing it. Second, Muhammad Quraish Shihab did not just discuss morals but also explained a small part of his moral values. One of them is about the value of sincerity. When we have reached the level of sincerity, we will gain inner peace, so that the actions we do are praiseworthy deeds (Shihab, 2016).

The relevance of Muhammad Quraish Shihab's thoughts on morality is very influential in today's life. So, by studying and understanding the thoughts of Muhammad Quraish Shihab, it will be understood and applied in our lives, so as to reduce the intensity of bad deeds. With this research, readers can apply it in everyday life. And it can teach it to anyone, to students, to society, so that sad actions are reduced in the present. Because someone who has good morals can give a good impression to others.

Based on this, it is implied for the author to make Muhammad Quraish Shihab's thoughts as an antidote to reduce the moral chaos so that the author is interested in conducting research entitled *"Moral Education Perspective of Muhammad Quraish Shihab (Review of Books That Are Lost from Us: Morals)"*.

## 2. METHOD

This type of research is qualitative research, which is also known as literature research (*Library Research*) (Hamzah, 2019) This research is carried out by reviewing and understanding certain sources, looking for and reviewing books, articles, journals and others related to moral education perspective of Muhammad Quraish Shihab. The primary data source is the main data source, the primary data is the book: *What Is Missing From Us: Akhlak, Tafsir Al-Misbah, and Birrul Walidain*, by Muhammad Quraish Shihab. Secondary data sources are data sources that support this research such as other readings, namely: Books and Journals.

The method used in this study is the documentation method,(Syaodih, 2007) then the data collection used is to trace the books or books compiled by Muhammad Quraish Shihab. To collect this data, authors use existing document sources, such as books, journals, and other sources in library catalogs. The author notes the source of the data related to the primary data of the book. The descriptive method of analysis is describing the data that has been collected, performing analysis to find answers to questions, performing the analysis again, and then combining them into ideas to reach conclusions(Sugiyono, 2014).

### 3. FINDINGS AND DISCUSSION

#### A. Understanding Morals According to Muhammad Quraish Shihab

Muhammad Quraish Shihab is a Muslim scholar in exegesis who was born in South Sulawesi on February 16, 1944. His father was named Abdurrahman Shihab, his father who encouraged Muhammad Quraish Shihab to know and explore the science of interpretation so that his greatest work was Tafsir Al-Misbah. Muhammad Quraish Shihab was also the Minister of Religious Affairs in the VII development cabinet in 1998. Muhammad Quraish Shihab is a figure who is quite influential in the world of Islamic education, even his works or thoughts become sources or references for educators in the world of education today.

Morals in Arabic are *Khuluq* which means size, exercise and habits. From the meaning of size was born the word being, that is, creation that has size. While from the second meaning, namely practice and habits, the meaning is born something positive or negative.(Aditya.A, 2003)

In Muhammad Quraish Shihab's *The Lost of Us: Morals*, Imam al-Ghazali suggests that:

Two words, *Khuluq* and *Khalaq*, can be combined in one sentence. Imam al-Ghazali said that khuluq, or morals, is a strong psychiatric condition, which basically results in various activities that are easy and without prior consideration. Now, if the condition of the soul is good and gives birth to deeds that are judged by reason and religion to be good, the owner is considered to have noble morals. The opposite is true (Shihab, 2016).

Furthermore, Muhammad Quraish Shihab, also explained that morality is the basic human nature or mental condition that has been hidden and steady in the human being

that appears through *actions*-it is without compulsion by one reason or another (Shihab, 2016).

Based on the explanations and opinions of the characters above, the author concludes that morals are behaviors or behaviors that have been embedded in the soul without the need for thought, it has become a habit. Actions or behaviors that we usually do are included in morals, good or bad is morals, if morals are good they are called praiseworthy morals and if morals are bad they are called despicable morals.

### ***B. Morality to oneself According to Muhammad Quraish Shihab***

*Morality to oneself means doing good to oneself in order to create praiseworthy / good behaviors in everyday life. Being moral to oneself is closely related to the state / condition of one's soul. The state of the soul is on the inner side, and there is also on the outer side. The inner side means the invisible part, while the outer side is visible through the deed. Being moral to ourselves means that we can control ourselves so that bad deeds are not born (evil). Because if bad morals dominate the soul, then what is visible and publicized is also bad deeds, and vice versa.*

*According to Muhammad Quraish Shihab's book *The Lost Of Us: Morals*, morals are divided into two types: humans have morals that come from human character and morals that come from human actions motivated by their will. Therefore, there is such a thing as human morality and there is also the moral of his activities, namely activities born of his will. The first (morals) is born at the same time as the nature / origin of human events. It is called moral because it is a being, that is, something created from birth (Shihab, 2016).*

*Based on the previous explanation, the author concludes that self-morals are referred to as temperament. Among other things, make him easily or unaroused by his emotions, or make him open or closed. Muhammad Quraish Shihab stated that certain substances in a person's body often affect temperament. So, it is not an environmental or educational influence.*

*In the book *What Is Lost From Us: Morals* by Muhammad Quraish Shihab, the Holy Prophet (peace be upon him) advised that everyone should try to always say and behave*

*righteously leading to virtue, and virtue leads him to heaven. A person who always familiarizes himself with the truth, is ultimately set on the side of Allah Almighty. as a righteous figure, and vice versa. That way moral values will also be born. Here are some moral values that can shape one's own morals, namely: sincerity, patience, grace, knowledge, reading, ash-shidq/truth, trust, loyalty, strength, spaciousness of the chest, tolerance, nobility and self-respect, discipline, simple living, Al-Haya'/Malu, Tabayyun (Check and Recheck) (Shihab, 2016).*

### **C. Morals to Parents According to Muhammad Quraish Shihab**

We as children should always be devoted to our parents, do what our parents tell us to do and abstain from disobedience. Doing good to parents is called *Birrul Walidain* Which means positioning the earliest parental rights and obligations towards both, providing what makes both happy and avoiding bad things towards both (Shihab, 2014).

If in the context of education, often a mother is underlined that it is the mother who must be responsible for educating her children so that the father is in charge of earning a living. It is mentioned in one narration that there was a child who was complained by his father to Sayyidina Umar(ra). The Apostle called the boy and there was a dialogue between the two, and the boy asked: *Is there any obligation of a father towards his child?* Then Sayyidina Umar (ra). Answer: *Choose for her a good mother, give her a good name, and teach her the values of the Qur'ani.*

Thus, the sacrifice of both parents was enormous. Then we as a child must be filial to parents. It is fitting that the Holy Prophet (peace be upon him) mentioned mother, then mother, then mother and then father. It is no exaggeration to say that there are certain conditions that make us have to be filial to our parents and be preferred by Allah Almighty. Instead of jihad in the way of Allah Almighty.

The Companions of the Holy Prophet (peace be upon him) Abdullah bin Mas'ud asked the Prophet (peace be upon him) about the most favourable practice of Allah (peace be upon him). Then the Prophet (peace be upon him) replied: *"Filial piety to both parents then what afterwards?"* The Prophet replied: *"Jihad in the way of Allah Almighty"*. (H.R. Bukhori and Muslim).

Prayers that can still be repeated the rest of the time can be canceled in order to fulfill the mother's call. This hints that the mother's call is very important. In one narration, the Holy Prophet (peace be upon him) said:

*"If I had found my parents or one of them calling me, "O Muhammad", while I was in a state of isha prayer and had read al-Fatihah, I would have replied: 'I allow your call'. (H.R.Al-Baihaqi).*

Well, the story above shows that the call of the mother / father must be welcomed, even though someone is praying, namely sunnah prayer. A child must be grateful, so that the child is filial and willing to be grateful to both parents, he must be reminded from time to time of the sacrifices of his parents, must also know what expectations his parents want for him. *"The pleasure of Allah depends on the pleasure of parents, and heaven under the soles of mother's feet"*.

Thus, the author presents two points in filial piety to parents, first, filial piety to both parents while parents are still alive, and second, filial piety to parents when parents have passed away.

#### ***D. Morality to Teachers According to Muhammad Quraish Shihab***

*One way to respect knowledge is to respect the teacher, Sayyidina Ali said: "I am a sahaya servant to the one who teaches me, even if it is only one letter. If he intends to sell me then he can sell me and if he intends to enslave me, then he can enslave me." Every learning must certainly exist and be involved with the teacher, students who learn cannot be separated from the guidance of the teacher. All students from kindergarten, elementary, junior high, high school and even to college are required to be students, another word for students is students. Students are required to have a strong will to learn. The wise man said: He who does not taste the bitterness of learning will feel humiliation for the rest of his life(Shihab, 2014).*

*One way to respect the teacher is to not walk loudly in front of him, not to occupy his seat, not to start a conversation except with his permission, not to ask something when he is bored. Furthermore, one of the other respects a teacher is to respect his children and those with whom he has a relationship.*

*In the book *What We Lost: Morals*, there are three things that students need to pay attention to in studying, namely:*

- *Destroy the bad morals that exist in him and prioritize ethics rather than knowledge. Because ethics can encourage gaining knowledge, but knowledge without ethics can lead to arrogance.*
- *Use your time as well as possible to study, don't waste too much time, so that time to learn more.*
- *Do not be arrogant towards teachers and others, do not feel arrogant when knowledge, because knowledge continues to develop and when we have knowledge there is still more knowledge of people who are higher than us (Shihab, 2016).*

*A teacher should sometimes have noble ethics as well, because a teacher is admired and imitated by his students. And ethics is not only applied when in the school realm, not only when teaching but outside the school environment must also be good in character. As for the disciple's respect for the teacher, it is said that Imam Shafi'i said in the book "What We Lose Morals": Imam Shafi'i when he was opening the book he was reading, he opened the book slowly, so as not to divert the concentration / gaze of the teacher to him. None other than when he was drinking, then suddenly seen by his teacher, then he canceled his drink, because he was ready to take orders from his teacher. (Shihab, 2006)*

#### 4. CONCLUSION

- **Morals are behaviors or behaviors that have been embedded in the soul without the need for thought, it has become a habit. Actions or behaviors that we usually do are included in morals, good or bad is moral.**



- Being moral to ourselves can be done by we can reach the peak of sincerity, patience, mercy, knowledge, reading, *ash-shidq* / truth, trust, loyalty, strength, spaciousness of the chest, tolerance, nobility and self-respect, discipline, simple life, Al-Haya' / Malu, Tabayyun (Check and Recheck), then we can control ourselves and can do good deeds. Being moral to ourselves means that we can control ourselves so that bad deeds are not born (evil). Because what is bad in the soul, is visible and publicized also in his deeds.
- We as children should not speak harshly, let alone hurt the hearts of both. A child is not only forbidden to disobey by speaking harsh words but is also commanded to speak noble words. The Holy Prophet(sa) said: One of the greatest sins is cursing one's own parents.
- Filial piety to parents is not done while parents are still alive, but still have filial piety to mother or father when they are gone. As for what the author can conclude from surah Al-Isra above, that to be filial to both parents, a child must not speak harshly to his parents, a child must put the call of parents first, a child is also required to maintain the good name of his parents. If a parent has passed away, the filial piety that a child does is filial piety by praying for him, as well as continuing to be with his parents' family and friends.
- Respecting teachers is mandatory for students. So the points that can be concluded from the discussion above are:
  - a. Do not call the teacher by the same call as we call with others, should call with an honorable call.
  - b. Obey the teacher's commands, for example if the teacher calls / commands / invites to gather.
  - c. Do not leave the place of learning secretly but must excuse the teacher.

Advice to readers not only to read the paper, but also to know the meaning, message and moral values that exist, so that they can later be acted on in life. Also obtained moral values contained in the moral education paper perspective of Muhammad Quraish Shihab (review of the book *Lost from Us: Morals* by Pajri Putri Islamy to address the problems faced and can be used as a guide in determining attitudes.

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